

## WANTS OF BURMAN CHURCHES.

Extract of a letter from Rev. Howard Malcom to a Christian friend in this city, dated Maulmein, April 20, 1836. [Christian Watchman.]

I am pleasantly disappointed in regard to this climate. Though it is now the hottest of the season, I do not suffer so much by any means as I have done in Philadelphia. I have not seen the thermometer above ninety-five in the house, and that only some days. At night it descends to about 75 to 85. Military gentlemen here, who have been stationed at other points in India, speak in the most favorable terms of the climate on this coast, as compared with other places in British India. I think climate ought to form no part of the terror of missionaries to Burmah, at least the part of it lying on the coast.

I have been exceedingly delighted with the part of the mission which relates to the Karens. On the paper on that subject, which I send to the Board, you will see much for which to thank God. For the information for yourself and many friends, who wish to send out useful articles, I will name a few which will be most acceptable. Writing paper is greatly needed and is here very expensive. They are very glad to transcribe tracts and portions of scripture, which are not quite ready for the press, or if ready, cannot yet be printed. Slates and pencils are very much wanted for the schools. Two or three large brass kettles to be used each by an entire village would be very important in a variety of manufactures, which the missionaries are teaching them to execute. Brown soap, small axes, large needles, a few two inch augurs, and two or three light ploughs are all very much needed.

If any should be disposed to send a bell, ten or twelve of these, say about the size of a good Academy bell, could be employed with much advantage. But what I am more desirous of than any of the above mentioned articles is, that each church should be supplied with a suitable Burman communion service. There are eight Karen churches and five Burman in the mission, but not one has anything of the kind. If any one should send such articles as I have mentioned they should be directed to Messrs. Wade and Mason, at Tavoy, or Mr. Vinton near Maulmein; the former having five churches under their care, and the latter three. It is desirable that all articles sent from home should be specifically designated to the individuals or stations for which they are designed. I am very desirous that the church in this place should have a good bell. They are now about to finish a new zayat, or meeting house of large dimensions, built in the best manner of teak-wood throughout. This species of wood is as durable as any in the world. The Christians here and Mr. Judson's personal friends have contributed liberally towards the building, so that much less than half of the expense will fall on the Board. I do hope that some church or some little voluntary association for the purpose will take up the subject, and give them a bell and communion service. The church consists of more than a hundred native members, and the congregation on Sunday is large and respectable. Let two should aim at the same object I would say that I have requested brother Lincoln to procure at my expense a communion service for the Karen church at Mata. Will not Federal street give one to Maulmein—Charles street to the English Baptist chapel at the same place. Baldwin Place one for Ava, and the First Church one for Rangoon?

May 6. My health is good, but the constant heat debilitates me very much. I thought my throat was almost well, having preached several times without great inconvenience to our little audience on ship board; but being induced to preach here in the English Baptist chapel, injured it exceedingly, and conversation is now somewhat painful—when long continued, very much so. Every day develops something which as a Board we could not know, and in which as their agent, I find exercise for all my discretion and wisdom. The brethren here have become so impressed with the utility of an office like mine that some of them have proposed that I remain in the East passing always from station to station. This I cannot feel to be my duty, but really think such an office would be the means of saving more money than the cost, besides the advantages.

Mr. Judson would very much prefer his bell fixed with a tolling hammer and not a clapper. He will have to strike it himself and the house would be much less jarred. One of 150 or 200 pounds would suffice. The effect on a community, which now knows no Sabbath would be very great. Every reason which authorizes a bell at home speaks for one here, and other reasons which do not exist at home. The zayat is in the midst of the mission yard, with dwelling houses around and the public neither know when Sabbath comes, nor the time to go. There are no clocks, or time-keepers, public or private.

Much apprehension was felt in regard to the prevalence of the small pox at Amherst and Tavoy. Mr. Malcom writes, under date, Maulmein, May 14.—I regret to have to say, that since my last, the small pox has broken out at Amherst, and the gentleman into whose house Mr. and Mrs. Haswell were received for a few days, has come up here with it, for medical treatment. It is also spreading into Tavoy, and we fear the Karens in the two schools, and in the theol. school, will fly into the jungle, and break up our interesting plans there for this time. The children of the missionaries here, have all been vaccinated within a fortnight, with

matter fresh from Madras, but not one shows any signs of its taking. It non-plusses all the regimental surgeons, to account for it, but though for many years it has been continually tried, it cannot be made to succeed.—Baptist Mis. Mag.

DEPARTURE OF MISSIONARIES.—The missionaries designated to Greece (p. 256.) with their wives, Mrs. Hephzibah Sullivan Pasco, of this city, and Mrs. Catharine G. Love, of Coventry, R. I., sailed from this port in the Greek brig, Alexandros, Capt. Alexandro, on Tuesday, Oct. 24, for Patras. Services at their embarkation, Singing; and Prayer, by the Rev. Mr. Hague.—Bap. Miss. Magazine.

## THE TELEGRAPH.

BRANDON, WEDNESDAY, DEC. 7.

TERMS OF THE TELEGRAPH.—Once more.—Several of our subscribers, in different parts of the State, who are not entitled to the Telegraph for less than \$2 00, forwarded for volume 8th only \$1 50.—The same practice has commenced again for volume 9th. We would say here, for the information of all such, that 50 cents stands against them on our book, for volume 8th; and that instead of any diminution in future, there will be the same addition, in proportion to the amount, on this twenty-five per cent., as where there is delay of the whole amount. Let no one think to escape—or think that an attempt at escape is just or reasonable. We have just paid a five dollar bill for 20 lbs. of butter! and eleven dollars for a barrel of flour! for our printers to eat. Now most of our readers are farmers, who in making this butter, and other articles of living for which we have to pay a proportionable price, are realizing from fifty to a hundred per cent. advance on former prices, for a given amount of labor. Formerly it was 16 pounds of butter or four bushels of corn, for a volume of the Telegraph: now it is 8 pounds of butter and less than two bushels of corn. With merchants and most of mechanics we fare much the same as with farmers. We cannot survive the severity of the times with less than adherence to our published terms.

While on this subject, we would remind our friends and patrons generally, that eleven-sixteenths of the "four months" are already gone.

We wish to hear from delinquent subscribers who live at a distance of some hundreds of miles in other States.

COMMON SCHOOLS.—Government.—It may not be amiss to stop here, and drop a few hints on the government of schools. Among the numerous, important duties devolving on the school teacher, the government of the school is not of the least importance. Perhaps it should be placed among the first things to be considered. For without order little will be accomplished. And it is no trifling faculty, or accomplishment, to be capable of maintaining good order in an association of 25, 50 or 75 different dispositions, which have been formed in 10, 20 or 30 different families.

The importance of this qualification is manifest from the fact that great numbers of most amiable persons, possessing in an eminent degree almost every other necessary quality, entirely fail of success in school teaching, from lack on this one point; while others, but illy qualified in other respects, from some study of human nature, parental example, natural turn and temperament, any or all of these or other circumstances, possessing the power to maintain law and order, have gained the respect of scholars and parents, and have succeeded very well. The day has gone by however, when the mere power to enforce order will in general gain respect or answer the purpose—or perhaps it may more properly be said, when respect is to be gained or order preserved without general intellectual and scientific qualifications. No one should presume that he is qualified for school teaching, merely because he imagines that he can govern and therefore can command respect. On the other hand, no one should trust to his other intellectual and scientific attainments, holding in contempt, or treating with neglect, the art, and—if it may be so termed—science of governing.

Close, careful study of human nature is indispensably necessary to success in school government. To give the different treatment required by different persons and dispositions, trained under the various forms of family government, calls for skill, observation and judgment. One child has been frowned out of all countenance and tyrannized over. Such a one needs to be encouraged and taught self-respect. Another has been humored, flattered, taught to over-rate his own conse-

quence; and therefore needs to be checked, admonished and taught proper respect for others. Some of the children of the rich are inclined, from their wrong views of riches, to claim more than their share of attention; while some of the children of the poor are inclined to be envious and jealous of the rich. Some who have enjoyed superior advantages become inflated and vain, and view with contempt, and treat with scorn and derision, the unfortunate and those who have labored under disadvantage. To check evil propensities, to bring out depressed, hidden worth; and at the same time escape the charge of partiality and gain the confidence and respect of all parties, requires constant study of human nature and much sound discretion.

As far as possible, the government should be moral. That corporeal punishment ought, in the present state of society, to be at once and entirely dispensed with, we are not confident; but that there has been a needless and hurtful use of it, there can be no manner of doubt; and that much less of it is required than is now in use, in many places, we fully believe. Intellectual beings should be taught self-government—to be restrained by moral power—not, like the beasts that perish, to be subject only to brute force. And parents must take up this matter, or school teachers will not succeed in it. We are not about to stop here to give parents a lecture on family government; but we put the question seriously, whether they have done what they could have done to assist the school teacher in managing their children? Most parents will agree with us in enjoining on the teacher the use of moral measures. Will they allow us to ask them whether they practice consistently with what they require of the teacher?

A steady, even course should be pursued. Many teachers get themselves into difficulty by prescribing numerous rules at the beginning. It is better to take it for granted that the scholars know what is about right; and they should discover in your conduct towards them that you at least wish to believe them well disposed. Avoid at first putting the worst construction on untoward actions. The most vicious and abandoned may sometimes be gained by kind treatment; and if it should be lost upon them, it is only a failure in a good undertaking. Much mischief is sometimes done by whispering in the ear of a teacher as he is about to enter a school with which he is unacquainted, pointing out to him certain scholars as peculiarly froward and unmanageable. The motive in communicating the information, and on the part of the teacher in hearing to it, and even in seeking after it, may be good, and still the effect be most unhappy. The teacher may however turn it to good account. We have seen it done thus: A. had so been treated, at home and at school, as to have lost all self-respect and all sense of shame. His reputation, as a scholar, was that of a clownish pestilent fellow, and he knew it. Accustomed to severe treatment, he seemed to have made up his mind to endure it with fortitude—had abandoned himself to recklessness and vice, and gloried in shameful and wicked conduct. The teacher was made acquainted with his character. This too, from past experience, he understood, so that he was prepared for the worst. But the teacher, at the first transgression, instead of exercising any physical violence, only manifested surprise that a scholar, from whom so much ought to be expected, should demean himself thus, and expressed a hope and expectation of better things in future, affectionately pointing him out the road to respectability.—The effect was what might have been anticipated. The result was most happy.—As soon as the poor vagabond saw one human being making an effort for his rescue, he too! courage: his sullen, downcast countenance now lighted up. The moment he saw the hand of human kindness extended towards him, he grasped it. From that hour he reformed, and there was no better scholar than A. in school during the term. There is nothing like the law of kindness to subdue a depraved spirit.

[To be Continued.]

P. S. In recommending Worcester's Primer and Cobb's Toys, last week, we designed to recommend the use of the former as the first book to be used. We were not sufficiently explicit. As a first book, we decidedly prefer Worcester's to any other which we have seen. And perhaps there is no book more proper to succeed this author's first book, than his "Second Book," so called. Tho. H. Gallaudet, late Principal of the Hartford Deaf and Dumb Asylum, has written much and well for children.

Jewish Intelligencer. Brother Frey, concerning whose work we intimated some little time since, some slight fears of failure, is showing himself prompt, and more than prompt, after all. He is now in advance of the times. We have just received the Intelligencer for January and February.

GENESEE, N. Y. BAPTIST ASSOCIATION held its eighteenth anniversary at York, Livingston Co. October 6th and 7th, 1836. Number of churches, 22—ordained ministers, 13—licentiates, 5—added by baptism, 43—present number of communicants, 2538. The small number of baptisms in so large an association indicates a low state of religion.

Resolutions were adopted favoring the Am. and For. Bible Society—missions—education—temperance—tract distribution, and local affairs. But where are their resolutions, or what are their sentiments, in relation to American Slavery and licentiousness? Are these too delicate subjects for their consideration? Have they framed their answer to give, when in the judgment a reason shall be required of them for their silence?

We are pleased with the omission of "Rec." throughout their minutes.

CARNIVOROUS HORSE. There is at the present moment, at Brussels, a horse of flesh, and particularly of raw mutton. A short time ago, it got out of its stable and devoured two breasts of mutton hanging up at a butcher's shop.—Saturday Courier.

It has been argued that man is naturally a carnivorous animal, from the formation of his teeth. We cannot discern why the teeth of a horse are not quite as favorably constructed for tearing and devouring flesh as those of a man.

CHRISTIAN REVIEW.—The December number of this valuable quarterly has arrived. We give the contents and publishers' notice:

ART. I. Qualifications of Witnesses; II. Memoir of Dr. Jackson; III. Faith and Works; IV. The Religious Belief of the Baptists; V. Memoir of Carey; VI. Cotton on Episcopacy; VII. Neander's Church History; VIII. American Literature; IX. Hug's Introduction; X. Harris on Covetousness; XI. Literary notices; XII. Miscellaneous Intelligence.

In presenting the fourth number, the publishers take occasion to state, that they have been gratified by the success which has attended it. It has been received with much favor, and the subscription list has been extended so far beyond their expectation, that they have found it necessary, in order to meet the demand, to reprint the first number, and they can now furnish complete sets of the work. They do not wish it to be understood, however, that the list is as large as it ought to be. Much exertion will be necessary, to increase the number of subscribers, in order to render the work permanent.

The commencement of a new volume will be a favorable opportunity to procure new subscribers; and it is hoped that ministers and others will take the requisite means for this purpose. The next volume will be sent to present subscribers, unless notice of a wish to withdraw their names shall be given to the Publishers. GOULD, KENDALL & LINCOLN. Boston, December 1, 1836.

For the Telegraph.

## MODES OF BAPTISM, &amp;c.

MR. EDITOR:—I had occasion lately to hear the Rev. Mr. C.—, Methodist minister, preach before administering what he called baptism. I cannot persuade myself that I should be doing right, to let his sermon pass, without a few remarks. His text, was Isaiah xl: 31, "They that wait on the Lord shall renew their strength" &c. The introduction to his discourse consisted of some appropriate and interesting remarks relative to the high stand which the writer of his text occupied among the ancient prophets.—He next named some two or three things, as reasons why men should wait upon the Lord, and then passed to tell us in what manner we should wait upon him. We should call upon him in prayer, attend upon his worship, and wait upon him in his ordinances, the holy sacrament, and baptism. This last was the point upon which his mind seemed most to labor. It was evident, as he approached this point, that thoughts within, disturbed the equanimity of his temper. He said he was not about to spend precious time in attempting to support one of the modes of baptism which he might prefer; but in reality did spend a considerable proportion of the time occupied by his sermon in asserting that there were several modes of baptism, out of which people might make a selection, to suit their own feelings and convenience. While upon this point, he apparently could not refrain from making frequent and unkind allusions to some, whom he represented as contending for one particular mode of baptism, about which they were more anxious than for

the salvation of souls &c. &c. In regard to this extraordinary discourse, I remark,

1. It contained some gross misrepresentations of the sentiments and motives of some present, who had ever treated him with christian kindness. He represented them as contending about a mode of baptism, as though they admitted a plurality of modes, and yet were so partial to one of them as to contend for it, even at the hazard of ruining souls. This was a palpable misrepresentation of the sentiments of those to whom he alluded, and a most unjust, and unkind insinuation in regard to their conduct as christians. Had he candidly stated the case as it is,—had he told his hearers, "There are some who believe that christian baptism is the immersion of a believer in water, in the name of the Trinity;—that immersion is the thing which Christ instituted and enjoined upon his followers; and that, in their estimation, to give up immersion would be to give up the ordinance itself, and then candidly and kindly stated his reasons for believing otherwise, no one would have complained of his course, and it is believed, far less injury had been done to the cause of piety. But no: the bare statement as it is, would carry with it a conviction of its truth, which it would be difficult for the most ingenious sophistry to displace. Hence misrepresentation and bitter invective must be resorted to, to check, if possible, its progress. But this course cannot long be successful. The community are getting to understand this subject too well to be thus abused.

2. I could not but think while listening to Mr. C.—, of the striking contrast between his language, and that of the holy scriptures. Mode of baptism, modes of water &c. &c. were phrases which fell thick and fast from his lips, as though the use of them gave peculiar relief to his laboring mind. But where, thought I, in all the teachings of our Lord, in the inspired history of the apostolic church, or the writings of the inspired apostles, is any thing said about modes of baptism?—such a phrase is not there to be found. It is a phrase peculiar to those who have left the simple and significant rite which Christ gave to his church, and substituted sprinkling, pouring, &c. in its place. It is a phrase, moreover, which those who hold, "One Lord, one faith, one baptism," have no occasion to use. We read of baptism in the scriptures, and had there been, as some maintain, several different modes of administering it, doubtless they would have been mentioned. Baptism, in the apostolic church, was the solemn burying, and raising again of a true penitent, and believer in Christ, in water, in the awful and lovely name of the Father, and of the Son, and of the Holy Ghost. In it, the candidate professed his death to sin, through faith in him who was once dead, and whose body was enclosed in the tomb for the sins of men, and his resurrection to a new and spiritual life by faith in him who was raised from the dead for our justification. Baptism was then, a beautiful, and striking emblem of the working of regeneration and renewing of the Holy Ghost, in which the death and resurrection spoken of takes place, through the instrumentality of those grand truths, the death and resurrection of our Lord Jesus Christ.

This view of the subject, is in perfect accordance with what the apostle says of it in Rom. vi: 1—4, "What shall we say then? shall we continue in sin, that grace may abound? God forbid: how shall we that are dead to sin live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we are buried with him by baptism, into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." See also Col. ii: 12—13. In conclusion upon this point, I only remark, were all our brethren as silent about modes of baptism as are the scriptures, how much less "precious time" would be worse than wasted!

How well what was said to show that a little water was as good as much, agrees with the language of scripture, in John iii: 23, "And John was baptizing in Enon, near to Salim, because there was much water there" &c. And Matt. iii: 16, and Acts viii: 36—40, and many other places, I leave the reader to judge. Certain it is, that a sentiment which compels its advocates to use language so widely at variance with that of inspiration, must be wrong.

Here I would gladly leave the subject, but duty to the cause of piety compels me to make a remark or two, in the

3d place, upon the spirit of the sermon of which I have spoken. True, the au-

thor professed to feel more anxiety for souls than others to whom he alluded,—said he would not waste his time &c. &c. But what, let me ask in a spirit of kindness, what was said in all this part of the sermon, calculated to convince a sinner of his sins, or win a soul to Christ? Can Mr. C.—, kneel before God in secret, under the impression that his eye is upon every thought, and purpose of every man's heart, and say, that he was not, at that moment, more desirous to excite prejudice against christians of another denomination, than to save souls? I judge him not. What impression must have been left on the minds of candid christians by such remarks as the following? "Just as the quantity of water would save them.—Just as though their salvation depended upon a particular mode of baptism. Disputing whether the candidate shall be applied to the water, or the water to the candidate; contending about the quantity of water; their design is to stir up contention and strife," &c. &c. Do men speak thus, and indulge in such unjust and unkind insinuations, when influenced by the dove like spirit of Jesus? "It cannot be. Such language, such misrepresentations, such dark and bitter insinuations, accompanied by such inflexions of voice as cannot be transferred to paper, were never prompted by the spirit of the Lamb. It is deeply to be regretted, that any man, professing to be a minister of the gospel, should ever condescend to treat subjects in such a manner. Whoever does it, inflicts a deep wound upon the cause of Christ.

As to the question, who feels most deeply, and labors most earnestly for the salvation of souls, and whose sermons, and conversation in families &c., are most calculated to excite bitterness of feeling and strife among christians, let those who know the facts decide for themselves. For one, I hope to labor, and converse with the searching investigations, and awful decisions of the judgment in view.

I only add in conclusion, greatly as I believe he erred, both in spirit and in deed on the occasion spoken of, I still cherish the belief that my friend is a christian; and I must believe, that when he comes to review this matter, free from excitement, on his knees before God, who knows every heart, he will drop the tear of repentance, and say, as the writer does say, *Father forgive.* H. W. C. North Springfield, Nov. 26.

## ANTI-SLAVERY.

From the Friend of Man.

## LETTER FROM THE WEST INDIES.

Extract of a letter from a gentleman residing in a British West India Island, to Gerrit Smith, Esq. of Peterboro'. This gentleman was formerly an inhabitant of the United States. His letter is dated Sept. 20, 1836.

"I am highly gratified to witness the course you are pursuing in regard to that overwhelming curse of our country, slavery. In the providence of God I have been placed in circumstances to know what slavery is, and has been in the West Indies, and daily now to see and feel what emancipation is. I went to Trinidad in November, 1834; I had heard, at home, of the persevering opposition which emancipation had met with in the islands, and I naturally supposed that it would be necessary to be very guarded in my remarks about it. I therefore kept very still, thinking that perhaps even a few words might occasion a tumult, as I had been taught to believe, that the liberated negroes only wanted an occasion to rise and murder all the whites. I very soon found that no alarm was felt, people speaking as freely about emancipation as any thing else. All the negroes appeared cheerful and harmless, and not seldom did I hear the remark, even from planters, that emancipation was a great blessing! The scales fell from my eyes! I found that all the predictions I had heard of massacres, insurrections, &c., &c., were no better than nursery tales. Indeed, it was plain to be seen that emancipation had been the very thing to take away, at once and forever, all danger and violence on the part of the colored people. I afterwards visited Grenada, and St. Vincent. The same may be said of them as of Trinidad. I have resided on this island, [Barbadoes,] (with the exception of a visit at home last winter,) constantly since January, 1835. The town contains, say 40,000 inhabitants, and the island 130,000, of whom not more than 20,000 are whites. On the 1st of August, 1834, the number of slaves liberated was something over 80,000. What a place for the exhibition of that ferocity which we are told exists in the breast of the African! How great an exhibition ought we not to see here of mobs, and burnings, and negro insolence! &c. Now I venture to declare, that since the 1st of August, 1834, there has not been the slightest popular disturbance, or even the rumor of one, in any part of the island. And this is not because the blacks are overawed. They are, themselves, a part of the island militia; and I declare it as my firm conviction, that as a people, they are as orderly, and as little inclined to violence, as any people on earth.